

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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*We that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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## REPUBLICANISM IN THE UNITED STATES.

That government is essential to the peace and wellbeing of mankind none can doubt; but as to the form of government which would be most conducive to the general good there is a great diversity of opinion. The Monarchical, Aristocratic, and Democratic have each their respective adherents; and each has had its experience. The Democratic or Republican form of Government has ever had its advocates as being most suitable and best calculated to answer the wants of the people, because based on the voice of the people. Staunch advocates of this form of administration tell us that the will of the people—the voice of the majority—is the only true source of government, the only sovereign that should be consulted; and they have carried this principle so far as to adopt the maxim that "*vox populi*" is "*vox Dei*." Now, this may be true, and it may not be true. That the will of the people ought in all cases to be supreme, because it is their will, is a most unreasonable conclusion. True it is that so long as the majority of the people are righteous, it is safe and proper that they should hold the reins of government; not, however, because they are the majority, but because righteousness and justice provide for and protect, without partiality, the interests of all under their administration. On the other hand, where the majority have become corrupt, as has

frequently been the case, their rule is a curse; and, in the language of Scripture, "when the wicked rule, the people mourn." The will of the multitude can never change right into wrong, or wrong into right; and the popular will should never stand in the way of the public good; for unjust and injurious laws have no claim whatever upon man, although they may have emanated from the majority as the fruits of Republicanism.

In the Government of the United States of America we have a most forcible illustration of Republicanism in the hands of a wicked nation. For certain special purposes, this form of government prevails upon the land of Joseph—a land chosen above all lands, because God had chosen it to be the theatre of His mightiest work, and, above all others, for the most marvellous manifestations of His power. Neither does this particular form of government exist there by mere accident, but by the counsels of eternity. Long before the days of Christ, God predicted, through His servant Nephi, that no Gentile king should ever reign upon that land—that it should be a land of liberty unto the Gentiles. The fact that this remarkable prophecy has been literally fulfilled is a most striking evidence of the truth of the Book of Mormon. All nations of the Gentiles have looked upon that land as a land of liberty to them, and,

hundreds of thousands have flocked to it to enjoy the civil and religious freedom which has characterized that asylum of the oppressed, and made it the pride of all lands.

That Nephi's words might be verified, or rather that the purposes of Je-hovah as predicted through him should be brought to pass, Columbus was marvelously wrought upon to contend with difficulties which perilled his life, to bring to light the long-hidden world destined for the gathering of all nations. His success proved that the promptings of his heart and the inspiration of his soul were by the Spirit of Eternal Truth—that he was a servant of that God who determines the bounds of all nations, and by whom kings reign. It may well incite the reflecting mind to inquire why the Gentiles could never be suffered to have a king on that land, when the same source of prophecy informs us that Israel had many kings after they were forbidden to the Gentiles; and more so, when we consider that a kingly Government is most after the order of heaven or of God's government. The reason why this prohibition was placed upon the Gentiles was because God had purposed to establish His kingdom upon that land; and He would only suffer a form of government to exist in their hands that would not have power to interfere with and put down His kingdom, which, in its principles, would be opposed to all other kingdoms.

To prepare the way for the ushering in of this Kingdom of all kingdoms, He inspired Washington to redeem that land from the power of a king who sought to reign over it, and to establish a form of government for the Gentiles who should dwell upon it that could not interfere with His eternal purposes. Consequently, the form of government was Republican; and the Constitution framed for its basis recognized no control or jurisdiction over faith or religion. Thus religious liberty was fully secured to all dwelling under the genial influence of that glorious Constitution. Another important consideration is, that the political form of government framed by that Constitution exhibits truly the wisdom of a God, and affords evidence of Divine inspiration: for while it was sufficient for the demands of the people, while they would observe those true principles of righteousness that alone can unite and bind man

to his fellow-man, it would, on the other hand, work out its own end whenever they departed from those principles: and upon the downfall of the once mighty American Republic shall rise in magnificent splendour the kingdom of our God and of His Christ. Nothing is more natural than that one kingdom or government should succeed another. Such is, indeed, the history of the world.

But, says one, the American Union commands the respect of the world; her flag is honoured by the nations, and all lands laud her fame; and to predict the end of such greatness would be the height of fanaticism. Such, however, has been done. The end of their greatness is as plainly and surely predicted as were the days of Belshazzar numbered by the writing upon the wall, by Him who spake not as man speaks—"If a kingdom be divided against itself, that kingdom cannot stand;" and "Every city or house divided against itself shall not stand." This language cannot be mistaken; and room for its application is not wanting. The liberty guaranteed by American institutions has encouraged strife and disunion; and opposition is a fundamental element necessary to its existence. The two great parties which once, like mighty wings, balanced her in power and gave her a just poise on which she could securely rest, are now rent into a thousand fragments. Parties have multiplied, each in opposition to the other, until division has become the main characteristic of the Union, which is now on the very verge of dissolution. From this inevitable fate she shrinks with horror, and grasps the unnatural principle of compromise to eke out, if possible, a few short days of miserable existence, ere she falls, to rise no more. The feeble and tottering steps with which she treads the path of her short pilgrimage betrays but too plainly that her vital spark is nearly extinguished. This state of disunion in which the Union is involved proclaims aloud her departure from truth and right. Not only is the Government divided against itself, but the evil extends to almost every House of State Legislature. The wheels of Government are stopped for successive weeks by the opposition that is arrayed against wholesome and necessary measures, and the pride of each is to boast of conquest over the other. The utmost confusion, bitter hate, and angry strife maintain unbridled sway;

and the end of their power, greatness, and glory appears.

All this is but the working of Republican principles in the hands of those who have departed from the Lord. They encourage disunion; they invite controversy and contention; and each is forced to seek his own, instead of another's good. Their interests have become divided, and those interests are as adverse to each other as the parties which advocate them are opposed; and all these adverse interests claim protection from the same source of power. How unreasonable the expectation!—how awfully ominous the dilemma! Or, can now the same fountain send forth both bitter and sweet water?

In this extreme state of despair, and when disunion appears inevitable, the Government, utterly unable to grant the demands of either the North or the South, virtually proclaims her impotency by entreating the parties to compromise, as the only possible alternative to avoid a universal wreck; while, at the same time, that compromise will only increase the magnitude and extend the limits of the already insurmountable difficulty. The picture forcibly reminds us of a father with two sons who were sworn never to agree, upon whose mutual and united efforts he depended for his existence!

Compromise is not a principle of true government. It is only a circumstantial policy, dangerous in its results, as resorted to and exercised by the American people. In that compromise the fundamental principle of their Government is subverted by the majority yielding a portion of their rights, and sacrificing their conscientious views to the whims and caprices of the minority against a firm conviction of right and justice. Were this principle suffered to extend its influence, all Government might be obliterated, and the minority dictate with impunity. Such is the precedent, such its results, and such the end of democratic and republican principles as developed by the American people.

But very little of the prophetic spirit is required to foresee the end of such a state of things. The purposes of God, in not permitting a king to reign over the Gentiles on that land, will soon be fully realized in the utter extinction of a Republican form of government, as the

natural and legitimate result of its own workings.

Just prior to the dissolution of this once great and mighty nationality, the Lord of heaven, mindful of His Latter-day Work, has restored the keys of legitimate power to His servants, and commenced to rear a kingdom after the order of eternal things. That this order should differ and be opposed to the order of earthly government is not unreasonable. None of the earthly and perishable forms of government can compare with that which is based upon and like the order of the eternal priesthood, which is "without beginning of days or end of years," and endureth for ever. That which is of the earth must perish with the earth. Those who now make the ballot-box the test of their controversies, will find no more use for their systems when all strife and controversy shall cease. Those Governments which are now framed, and operate upon principles that incite disunion and encourage opposition, are all perishable, and must pass away; and who shall declare the time of their end!

The fact that this class includes all the Governments and organizations of the earth except that advocated and maintained by the Latter-day Saints is only too well known. And the fact that the union of the Saints is the quality which renders them most obnoxious to the world declares unmistakeably its corruption and awful degeneracy. To the world, union, and the strongest bonds of love and perfect agreement, are no longer desirable virtues, but detestable and unenduring vices. How deplorably fallen! God has said, "Except ye are one, ye are not mine." But that a people should become one, should see eye to eye, should have one faith, should serve one God, and should centre their confidence in one man as His Prophet, and thereby destroy the necessity of the ballot-box, is a crime not to be tolerated in this enlightened age: it is "a loathsome ulcer," eating into the heart and destroying the vitals of all Governments, monarchial, aristocratic, or republican in form! Certainly it is God versus the world, and He must decide the controversy. This He has set His hand to do, and the consequences will be as glorious as the array of the world against the principles of His kingdom is universal. The following language of the prophet Jeremiah is appropriate:—"The Lord hath

a controversy with the nations; He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. And the slain of the Lord shall be in that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried." This controversy, for which the world is preparing itself, is also referred to by Hosea, in language peculiarly suited to the present day, as follows:—"Afterward shall the children of Israel return and seek the Lord their God and David their king; and shall fear the Lord and His goodness in the latter days. Hear the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land."

The universal stand now taken by the world to put down the Latter-day Saints and prevent them from attaining to any form of government in the earth, while they are the only people that present a policy in which is combined, to the fullest extent, both liberty and union, indicates the near approach of that day when God

will be under the necessity of defending the honour of His people and kingdom with all nations. In that controversy there will be no appeal to the ballot-box. Republicanism and all other isms must then terminate their career; and Federations must cease, except that federation of eternal brotherhood that admits of no division—that has but one faith, one hope, one policy, one Lord and one great Ruler—a system and state of things now represented on the earth only by the "Mormons"—the Latter-day Saints—the people of God. By them this eternal brotherhood and union will be defended, and a kingdom reared that will increase and spread itself abroad until it fills the whole earth. It has already taken root on American soil, where, planted and nourished by the King of kings upon a sacred and chosen land, it will grow with an eternal growth without disunion—the seed of mortality and decay. The glory of this kingdom will far exceed the brightness of the rising sun, and its influence be more precious than the refreshing dew upon the hills. Her majesty and power shall both declare—"God reigneth in Zion."

## LOVE AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."—PAUL.

(Concluded from page 118.)

In the exercise of genuine love is experienced the greatest amount and highest degree of true happiness. In its exercise there is a sacred charm—a heavenly and indescribable sweetness—a pure and holy delight, which none can know or appreciate but those who experience it. The selfish and morose are utter strangers to the inward pleasures, the mental joys, and the freedom and lightness of heart which those possess in whose bosoms glow the sacred fire of charity, and whose love extends to all around them who bear in any degree the image of God. Love softens down the asperities of their nature, smoothes and tranquillizes their ruffled feelings, and, like oil cast upon troubled waters, calms and subdues the rising storm of passion and anger. They may have their troubles and perplexities, their trials and tribulations, as they pass through

the various chequered scenes of life; but still they rejoice and feel happy; for true charity or love is an ever-buoyant principle; it bears up their spirits above every depressing influence, fortifies their souls against every adverse power, however formidable, and renders them superior to all surrounding dangers. As far as practicable, they even love their enemies, bless those who curse them, do good to those who hate them, and pray for them that persecute and spitefully use them. They have that principle of "charity" which "suffereth long and is kind," which "envieth not," and "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things," and which

"never faileth." (1 Cor. xii. 4—8.) Thus true charity has many characteristic features or manifestations, such as meekness, kindness, forbearance, and forgiveness. Hence, while they hate evil and sin, they grieve for the evildoer or sinner, and would fain reclaim him and do him good. They know not those hateful feelings of malice and revenge which come from the Devil; they feel not those malignant and infernal desires for the destruction of their enemies which the wicked experience. Even if called upon to punish the obdurate transgressor, a desire for mere revenge has no share in their motive for punishment: it is done from a love of justice and the maintenance of wholesome laws, together with a desire for the amendment of the offender and the benefit and protection of the offended.

Certainly, those who possess and exercise this kind of charity or love, which we have described, cannot but feel, at the same time, a peculiar and special affection for those who are connected with them in the bonds of fellowship in the same covenant—who worship the same God, maintain the same Gospel principles, partake of the same Spirit, are inspired with the same faith, the same hope, and the same love, and are unitedly pressing forward to obtain and enjoy the same inheritance of eternal life in the world to come.

Not only is love a natural principle, but it is also an eternal one. It "never faileth," but "abideth" for ever with its possessor. Like faith and hope, it survives the wreck of the body, and, with the spirit, travels beyond the grave. It, like them, is a part of spiritual nature, and can never die while the spirit exists in an organized capacity. It is an imperishable principle of the soul—an inextinguishable flame—an immortal, internal fire, which, the Bible says, "many waters cannot quench." As long as the faculties of mind remain, and as long as there are objects in existence upon which it can exercise itself, so long will the principle of love abide. As long as God himself exists—as long as heaven exists—as long as intelligent beings exist—as long as truth and righteousness exist—as long as anything lovely or lovable exists in heaven, on earth, or anywhere within the bounds of eternity and space, just so long will the principle of love abide.

It is the super-eminent and crowning principle of all that constitute the religion of Jesus Christ. It is even greater than faith and hope. "And now abideth faith, hope, charity, these three; but the greatest of these is charity," or love. Faith and hope are great principles in themselves, but love far transcends them. It is the "last, but not least" of the sacred trio. It is the last developed; but its comprehensiveness, independency, and universality of character establish its pre-eminence and entire supremacy. This position it will ever occupy, and will never fail. "Charity never faileth." It is of Divine origin, and can never die. It is a spark from the Eternal Fire—a burning ray from the central Sun of Righteousness. It is a part of God in the soul; for "God is Love!"

In conclusion, we would counsel all the Saints to cultivate and promote the growth of this holy and divine principle of love—indeed, to encourage in their hearts and minds the continual exercise of all the three graces which we have shown to be of such paramount importance—namely, faith, hope, and charity. They are all necessary and indispensably essential to their present and future well-being. None can be true Saints of God without them. A Saint without faith, without hope, and without charity! Impossible! Even the highest intelligence—the brightest seraph—the mightiest archangel that ever trod the courts of heaven—would fall from his high position, and that speedily, were he to cease to believe, to hope, or to love as angels do. Seek, then, ye Saints of God, who aspire to thrones of celestial glory and to receive even the homage of angels,—seek, we beseech you, to qualify yourselves for an eternity of bliss in such an exalted position, by developing more and more these sacred and all-important features of the truly Christian character, which are so essential to your salvation and exaltation, and without which your natures can never be perfected. Without the possession and exercise of enlightened faith, well-grounded hope, and pure, unselfish love, no man or woman can ever be saved or exalted in God's kingdom, or can ever enjoy real peace and happiness, either in this world or in the world to come.

## HISTORY OF JOSEPH SMITH.

(Continued from page 122.)

[October, 1842.]

Robert G. Williams, in the year 1835, was indicted in the State of Alabama for attempting to incite rebellion and insurrection in that State. He was demanded by the Governor of that State of the Governor of New York, and the requisition stated that he had fled from justice. The Governor of the State of New York (Marcy) took notice that the said Williams was a citizen of the State of New York, and had not fled from justice, from Alabama, and on *that ground alone* refused to surrender him up. This was a stronger case than that of Smith's, as an *indictment had been found*. Governor Marcy puts his refusal upon the express ground that, by the Constitution of the United States, the Governor of one State had no right to demand, nor the Governor of another State a right to surrender up, one of his citizens, unless he had fled from justice; and it was the right and the duty of the Governor upon whom the demand was made to inquire into the fact whether he had fled from justice before he made the surrender.

I have the book containing all the proceedings in this case of Williams. There are several other cases equal in point, and they proceed upon the ground that a Governor of a State has no jurisdiction over the body of a citizen, to arrest and surrender him up to a foreign State, unless he is a fugitive from that State, unless he has fled from that State to evade "justice," or, in other words, to evade being tried for the offence with which he is charged.

In a despotic form of Government, the sovereign power is the will of the monarch, who can act in every instance as may suit his pleasure. But can the Governor of one of our States, of his own mere will, without any authority from the Constitution, or the Legislative power of the State, arrest and deliver up to a foreign Government any person whatever? If he can do this, then is the liberty of the citizen wholly at his disposal.

The writ of *Habeas Corpus* is a suit which every person imprisoned or unlawfully detained has a right to prosecute for the recovery of his liberty; and, if he is in custody by process from a competent power, he is entitled to his discharge when the jurisdiction has been executed.

The Government of this State has no power or jurisdiction over the person of a citizen of this State to arrest and cause him

to be delivered up and transported to another State, except the power expressly given to him by the Constitution of the United States. And what is that power? It only authorises the Governor of one State to surrender up a fugitive from justice, to return him back to the State from whence he has fled.

First. The person to be surrendered up must be a fugitive from the State to which it is attempted to surrender him.

Second. He must be a fugitive *from justice*; in other words, he must have been in the State when and where the crime was committed, and have fled from the State to evade being apprehended and tried for that crime.

Third. Unless he is, in fact, such a fugitive from justice, the Governor has no power, by the laws and Constitution, to deliver him up.

Fourth. If he is charged with being a fugitive from justice, and the Governor cause him to be apprehended on that charge, he has a right to sue out a *Habeas Corpus*; and, when brought up on that writ, he has the undoubted right of showing that the Governor has no constitutional power to deliver him up to another State; that he has not "fled from justice into this State," and is not such a person as the Constitution authorises the Governor to deliver up; and that it would be an excess of jurisdiction on the part of the Governor to deliver him up.

The question to be examined into, upon the return of the *Habeas Corpus*, would be a mere question of locality. The question would be, was Smith in this State, or not, at the time the crime was committed in Missouri? If he was in this State at that time, then he could not be a fugitive from justice, from Missouri, in the sense of the Constitution; and the Governor would have no power to deliver him up.

The argument that, because Governor Boggs has made affidavit, Smith has fled from justice, his affidavit is to be taken as conclusive on that point, and that, upon the return of a *Habeas Corpus*, Smith would be precluded from controverting or showing the falsity of that affidavit, is too absurd to require a serious answer.

The liberties of the citizens of this State are not held on quite so feeble a tenure, nor does the Constitution authorize the Governor to transport the citizens of this State upon a mere "charge" made by a

citizen of another State. Such is not the reading of the Constitution. That instrument only authorizes the delivery up of such persons "who shall flee," upon the demand of the executive authority of the State from which they "fled." There must have been a "flight" *in fact and in deed* from the State where the offence was committed, or the Governor has no jurisdiction to "deliver up."

If the charge of having "fled" is made, and the Governor acting *in pais* is attempting to deliver up upon that charge, the person attempted to be made the victim has a clear, undoubted, constitutional right by means of a writ of Habeas Corpus, to test its truth before a judicial tribunal of the country; and, if the charge is proven to be false, the Governor is ousted of his jurisdiction over the person of the prisoner, and he is restored to his liberty before he has undergone the penalty of the transportation to a foreign country upon the mere charge of an interested or partial witness.

The power of the Executive of a State to surrender up a citizen, to be transported to a foreign State for trial, is a most tremendous power, which might be greatly abused, were it not limited by constitutional checks, and the citizen secured against its despotic exercise by the writ of Habeas Corpus.

In the case of Williams, the Governor of New York, in his reply to the Governor of Alabama, says, "What occurs daily, in the ordinary course of criminal proceedings, may take place in regard to persons transported to a distant jurisdiction for trial. It may happen that an innocent man will be accused; and, if demanded, he must be delivered up, should your exposition of the Constitution be sanctioned. Under these circumstances, his condition would be perilous indeed,—dragged from his home, far removed from friends, borne down by the weight of imputed guilt, and unable, probably, to obtain the evidence by which he might vindicate his innocence. If appearances were against him, he could scarcely hope to escape unmerited condemnation."

The American colonists regard the exercise of this power as an act of revolting tyranny, and assigned it in the Declaration of Independence as one of the prominent causes that impelled them to a separation from the British Empire. A power which may be thus oppressively used should be resorted to with the greatest caution. When its exercise is invoked, it is not sufficient that the case may apparently come within the letter of the Constitution. It is the duty of the Executive, before yielding a blind obedience to the letter of the law, to see that the case comes within the spirit and meaning of the Constitution.

It may be pleasing as well as instructive

to look into the proceedings of the Executive of our sister State, and witness that, by faithfully administering the law in relation to the delivery up of fugitives from justice, according to its spirit and meaning, they have saved at least two of the citizens of Illinois from becoming victims to its abuse. In the year 1839, the Governor of the State of New York was presented with the copy of an indictment by a grand jury in the city of New York, against John and Nathan Aldrich, for fraud in obtaining goods by false pretences, and was requested to make a requisition upon the Governor of Illinois to surrender them up as fugitives from justice.

Now, here was a case which came exactly within the letter of the law of Congress in relation to fugitives from justice. An indictment had been found, charging them with having committed a crime. But did the Governor of New York make the "requisition?" No; he referred the application to the Hon. John C. Spencer, now Secretary of War, and one of the most enlightened lawyers of the age.

The following is an extract of Mr. Spencer's opinion upon the case:—

"The constitutional provision under which requisitions may be made by the Governor of one State upon the Governor of another was a substitute for the principle recognized by the law of nations, by which one Sovereign is bound to deliver to another fugitives who have committed certain offences. These offences are of the deepest grade of criminality, and robbers, murderers, and incendiaries, and those enumerated, as proper to be surrendered. Following the analogy thus suggested, the provision in our Constitution, it would seem, should be construed to embrace similar cases only, except, perhaps, those offences which arise from an abuse of the same constitutional provision. That provision must be guarded with the utmost care, or it will become intolerable. I do not think the circumstances of the case before me are of such grave import, or the offence itself of such high grade, as to justify the requisition desired. The power given by the Constitution ought not to be cheapened, or applied to trifling offences, or indeed to any that was not originally contemplated."

For the reasons stated in Mr. Spencer's opinion, the Governor of New York refused to make the requisition upon the Governor of Illinois. The case certainly came within the letter of the law, but not within its spirit and meaning. So with the affidavit of Governor Boggs, when he swears that Smith has fled from justice. It may come within the letter of the Constitution; but,

does it come within its spirit and meaning? Does it show that Smith was in Missouri at the time of the commission of the crime, and that he fled from that State to evade being brought to justice for that crime? Or does it refer to the flight of Smith and the Mormons from Missouri some years since?

I will refer to one more case of a similar nature. Lord Campbell, formerly Attorney-General of England, in a recent debate in Parliament upon the subject of the Creole, made the following remarks:—

"To show how cautious States should be in making such concessions one to the other reciprocally, he would mention a case that occurred when he was Attorney-General. A treaty had been agreed upon between the State of New York and the province of Canada, by which the Government of each agreed reciprocally to deliver up the citizens or subjects of the other against whom grand juries had found a bill, and who had sought refuge within the territories of the other. It happened that a slave had escaped from his master in New York, and had got to Canada. To facilitate his escape, he rode a horse of his master's for a part of the way, but turned him back on reaching the frontier. The authorities of New York well knew that England would not give up a runaway slave, and that, as they could not claim him under the treaty, they therefore had a bill of indictment against him, before a New York grand jury, for stealing the horse, though it was clear the *animus furandi* was wanting. The grand jury, however, found a true bill

(To be continued.)

against him for the felony, and he was claimed under the treaty. The Governor, under such circumstances, refused to give him up until he had consulted the Government in England. He (Lord Campbell) was consulted, and gave it as his opinion that the man ought not to be given up, as the true bill, where no felony had been committed, did not bring the case within the treaty. The man was not given up, and there the matter rested. This, he repeated, showed the necessity of the greatest caution where reciprocal rights of surrender were granted between States."

It is not to be presumed that the Executive of this State would, knowingly, lend his aid in dragging one of our citizens, who is not a fugitive from justice, into a foreign State for trial. The Governor has undoubtedly been misled by the evasive affidavit which accompanied the requisition.

I would advise that Mr. Smith procure respectable and sufficient affidavits to prove, beyond all question, that he was in this State, and not in Missouri, at the time the crime with which he is charged was committed, and upon these affidavits, apply to the Governor to countermand the warrant he has issued for his arrest.

If he should refuse so to do, I am clearly of the opinion that, upon the above state of facts, the Supreme Court will discharge him upon Habeas Corpus.

Respectfully, your obedient servant,

JUSTIN BUTTERFIELD.

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 27, 1858.

**THE ENEMIES OF ZION.**—The Prophet Isaiah, speaking of Latter-day Zion, predicts that no weapon formed against her should prosper, and that every tongue raised against her should be condemned.

The Saints of the present age have, with the greatest assurance of their applicability, fondly taken these comforting promises to themselves. Whether or not their enemies have possessed any faith at all in the words of the Prophet we shall not stop to enquire. We presume, however, that they do believe that those passages referring to Zion have found a misapplication in the case of the Latter-day Saints. The whole world, comparatively speaking, have for twenty-seven years, during the whole period of the existence of Latter-day Zion, been raising their tongues to prophesy evil against her, and have formed every kind of weapon which they imagined would effect her destruction. It is true many of them did not know that it was Zion they were warring against, nor did they realize how ineffectual all their endeavours would

prove, and how futile every effort must be to stay the progress of "Mormonism" and to drive back the development and cut short the destiny of the great Latter-day Work.

The Saints, on their part, have continually endeavoured to impress on the minds of their enemies the fact that they have not misapplied those glorious passages with which the Scriptures teem. Had they not realized that no man, unless lighted up by the Holy Ghost, can see the ways of the Lord, it must have been a matter of astonishment that the world do not see the power and purposes of the Almighty that have been so marvellously moving the events of the last quarter-of-a-century. To them it has been abundantly manifest, both in their own and the world's experience, that God is bringing to pass His act, His strange act. The Elders and members of the Church have declared it to the world, but the world would not believe their words. They have testified that the Latter-day Saints were the people who composed the Zion of God, and have warned her enemies continually that no weapon formed against her would prosper, and that every tongue raised against her interests would but utter curses to fall upon their own heads.

The history of the Latter-day Work is full of proof that no weapon has prospered against the Saints, and that every tongue raised against them has been cursed. This has been the case with individuals of all classes and all ranks, and even with whole communities. From the President of the great Federal Union to the bloodthirsty border-ruffian of exterminating Missouri, all have verified the truth of the Prophet's words, when they have fought against Zion. The favour of heaven, peace of mind, reputation, influence, and success, when they have engaged in the dangerous experiment of fighting against God—when they have undertaken a crusade against the "Mormons"—have been withheld from them, and they have utterly failed in all their purposes. This will apply to apostates as well as to every other class. Where is the man in the world who can in truth say that he has prospered when he has entered into such a movement, and that he has not found difficulties, anxiety, and loss of character and peace of mind, as the results of such a course? If there is such a one, he will yet reap the fruits of his labour in that direction. The debt must be paid, sooner or later, and in general the settlement is speedy. On the other hand, what movement against Zion has ever been effectual in the accomplishment of her enemies' designs? What demonstration and oppressive measures have been brought to bear against the Latter-day Work that have not given it a more rapid development? Let those enemies answer.

We have been led into this strain by the disastrous history of the Utah Expedition and the oppressive and unconstitutional acts of the Administration towards the Saints during the past twelve months. Those who have taken an active part in these ungodly movements have had abundant evidence that there is no success for those who fight against Zion, or blessing to those whose tongues are raised against the people of God.

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LATE FROM AMERICA.—Elders George G. Snyder and J. Y. Green arrived in New York from Liverpool, January 19th. It was currently reported that the last despatches from the Utah Expedition were so bad the Administration feared to publish them. It is said "the troops are necessarily undergoing the severest service that has ever devolved upon soldiers." Canvas tents were but little better than the open air. Thirteen men in two companies had their feet frozen in one night. In one day ninety males and a very large number of cattle died. The thermometer stood 20° below zero. Judge Eckles had organized a Court. One McCarty,

of the waggon train, had shot a soldier, was tried, and acquitted. It was contemplated building a court-house and jail at Fort Bridger, where log-houses were being built for the officers, settlers, &c. Persons under civil arrest were committed to the care of the military. Joseph Taylor, one of the prisoners, made his escape from the army on the 16th November. Dr. Hickman had been released by Colonel Johnston, and a writ served on William Stowell charging him with high treason. The Utah Indians who accompanied Dr. Hurt to the army had all returned home, except five, having been presented with clothing, rifles, and ammunition. Before the army reached Fort Bridger they were not able to travel more than two miles per day for a length of time. From five to seven head of animals were often counted lying dead within the space of one hundred yards. The War Department has asked Congress for an appropriation of \$1,224,000, to pay for four millions eight hundred and eighty thousand rations, for the subsistence of the Utah army for twenty months from the 1st July next. A very bitter state of feeling existed in the camp at Fort Bridger, criticising severely the conduct of the civil officers, the Proclamation of Governor Cumming, and also the military officers, as being inadequate to the emergency. General Scott has issued orders for all the disposable force of the army to start early in the spring to reinforce Colonel Johnston's command. The General, it is said, goes to California, to direct the war movements from that point. Missouri offers volunteers to fight the Mormons in Utah. The Salt Lake mail was stopped at Fort Bridger, and the bags opened by order of Colonel Johnston. It was supposed all letters addressed to Mormons connected with the present movements would be opened. Mr. Bridger and others were about to make application to Congress for indemnification of alleged losses sustained. Fort Bridger, which he, it appears, sold and mostly received pay for, is now claimed by him and rented to the army. Captain Marcy with 35 men had been despatched to New Mexico for supplies of salt, and to make arrangements for forwarding mules to the army in the early spring, without which there could be no further advance of the army. A general application was made by the troops to accompany Mr. Marcy rather than spend the winter at Camp Scott. Among the Quartermaster's stores there were found only 148 pairs of shoes and 600 pairs of stockings to supply two regiments of infantry and several volunteer companies through the winter.

It is proposed to raise volunteers for the Utah service, not only in view of the expulsion of the "Mormons," but of colonizing the Territory with a new school of settlers; and the better to effect this object, a liberal system of land grants to actual settlers of the corps in Utah is advised. The almost inaction of Congress for the strengthening of the army movements is creating much uneasiness, as the Administration can do nothing until money and men are voted. Very strong and reasonable objections are now being urged against the measures already taken; and national legislators are wisely considering the propriety of sending a deputation to Governor Young, in view of a more pacific adjustment of the present difficulties than hitherto proposed. It is admitted a grave error on the part of the Administration in not officially notifying Governor Young of his removal and of the movements relative to Utah. In the absence of any such notice, it is urged that his acts must be considered legal, which involves Governor Cumming's doings with great complexity.

**ACCESSIONS TO "MORMONISM."**—The statistical reports which we have received for 1857 show that the preaching of the Gospel has not been without pleasing results. It is well known that Christianity generally is on the decline—that an unaccountable

degree of barrenness attends the preaching of popular Christian doctrines ; so much so, indeed, that simple Collegiate qualifications are no longer considered the only test of ability to promulgate the Christian faith with success, though it is still a very prominent one. " Clerical scandal," powerless preaching, priestly pomposity and criminality, and a universal disregard of Divine precepts among those who profess to teach them, bring religion into disrepute, and drive reflecting minds to infidelity, as the natural result of perverting the right ways of the Lord, and endeavouring to make the streams of " living water " flow through the channel of an uninspired priesthood degenerated to an abominable system of priesthood. Well may they mourn the disrepute to which they have brought Gospel virtues. The increasing immorality of professed Christian communities renders an unmistakeable verdict against them.

On the other hand, the illiterate Elders of Israel go forth, as did the young stripping to meet the formidable Goliath, trusting in the God of Truth ; and their testimony sinks into the hearts of the people, who feel that they have been smitten with the arrows of truth as effectually as was the Philistine with the sling-stone. They feel a power, in that wielding of the truth, unknown to them before, and they obey the command. Thus truth prevails with the honest in heart : they hear the voice of the good shepherd, and are gathered into the fold.

The past is encouraging to the Elders, affording assurance that their labours will not be in vain—that if they sow, they shall also reap. If the angels in heaven have joy over one sinner that repenteth, how great should be the joy of the faithful servants of God, who bring their thousands to a knowledge of the truth, and administer to them the ordinances of eternal life.

The Mission under the British Presidency has had four thousand one hundred and ninety-four added to it by baptism during the past year.

#### A DEFENCE OF THE MORMONS—THE OTHER SIDE OF THE QUESTION.

(From the " San Francisco Chronicle." )

I have read with some attention what accounts we have received from Mormonism, and what has been written upon the subject. I have not made it a question of my special study, feeling no interest in the subject itself; but what little attention I have given to it has not enabled me to concur with the opinions generally expressed in newspapers. Yet I do not find myself singular on this subject. In conversation with other gentlemen I find the majority of the well-educated in a similar predicament. I am not willing to see my country plunged into an unjust war, nor am I willing to see any injustice done, or to see the established principles of our Government violated for any temporary advantage.

That the Mormon religion is a most absurd delusion, no well-informed man questions. It is too ridiculously absurd to be a matter for serious argument. But I do not find any warrant for therefore treating it as a cause of war, or for the exertion of force to suppress it. To many religious people the tenets of opposing sects seem equally absurd ; and there are some who consider all religions in the same category. This is unfortunate ; for I consider religion as absolutely essential to a well-ordered society. The Christian world have never approved the expulsion of the Mormons. Except in that small section of this country which immediately surrounded them, it has always been considered as a barbarous

act, without any warrant in law or justice. They were driven from their homes as vagabonds and outlaws, and wandered forth into the wilderness, and located themselves in a place which was then desolate, and the farthest possible from any other people. They have there built them a city and many small towns. They have cultivated the fields, and, through almost incredible hardships, in the face of ridicule and derision, have persevered until they are a considerable people.

From the accounts that I have read, I do not perceive that they are less orderly than we. Their laws seem to be faithfully administered; their lives and property secure, and the people content; nay more, they are not merely content, but enthusiastic. I know that it has been repeatedly alleged that their apparent content and submission are enforced. But this is simply absurd. A people who have endured what they have, for the sake of their personal and religious liberties, are not the men to submit tamely to any oppression.

They have not gone out of their way to seek opportunities, but they have gone far out of the way of their enemies to avoid them. Their enemies have come to them, and even then have not exercised that prudence which a remembrance of the past should have taught them, but have rather sought, by contemptuous conduct towards them; and derision, to reanimate the enmities of the past, and to rekindle the fires of old animosities.

The late massacre of a train of emigrants is charged upon them. The charge may be true or it may be false. But I ought to throw this out of the question. It was not one of the causes of the present military movement. That had long before then been threatened, and was then under way. Neither was it nor any of the other individual crimes committed by them a cause of war. Individual violations of the law are not treason, and are not warrant for levying war upon a whole people. They are injuries to be remedied through the ordinary channels of administrative justice. These often prove temporally insufficient; but I am not yet prepared to admit that such ends justify a departure from the principles of the Constitution. Time always affords a remedy; and it is better, in my view, to endure for a time such

evils, than, by violating the principles of our Government, to confess before the whole world its insufficiency and weakness.

It will be said, and it is charged, that the laws could not be administered—that while a formal show of submission to the Federal Government was manifested, there was no real loyalty or obedience. I have not yet seen satisfactory proof of this.

The testimony on this head is very contradictory, and the witnesses are not such as are entitled to implicit confidence. If we take the testimony of two or three office-holders who have been there, and discard all the testimony on the other side, the case is perhaps clear. I say perhaps; for, even in that case, the evidence is very unsatisfactory. There should be some particular act of disobedience clearly shown. But the witnesses on our side do not agree in their accounts, and frequently flatly contradict each other. It is charged that public funds have been misappropriated. Surely we need not go so far to find instances of that. The survey of the Territory has not been conducted in accordance with law. Has ours? But, even to give any credit to these charges, we must reject the testimony on the other side entirely. This is not in accordance with my views of justice; and before I could take any steps to punish such alleged offences, I should have sent a commission there, composed of men in whose honesty and probity I could place confidence, and have had their report; and even then admitting the truth of these charges, is it treason? Is it a cause of war?

And if the laws of Congress have not been enforced, whose fault is it? Have they appointed the Judges who were to try offences, or the Marshals who were to execute their judgments? What decree of any court is there which has not been executed? If there is any, it is the fault of the officers whom we have appointed, and not theirs. Crimes, I can see, would have to be tried by a jury, and a conviction or even an indictment of some offences might be difficult; but that class is small. But as to the administration of the laws of Congress—the enforcement of the performance of duties by public officers, juries do not intervene. This matter is tried by the Judge alone; he makes the decree, and the United

States Marshal enforces it. Has there been any resistance to any such decree? If so, it might have required the assistance of a small body of soldiers to enforce the laws, but not war.

But it is said that they are Mormons, and, as Mormons, polygamists. This is the great and principal charge, and the real cause of the war; and, singular to say, this very important charge they do not deny, but openly avow it. Their candour in this respect might entitle them to some credit in what they say as to the other charges. But now, let us candidly examine this charge, and see whether it is a cause for war. Polygamy is said to be a crime. I cannot consider it a *mala in se*. That they have an abundant warrant for it in the Holy Scriptures will not be denied. Perhaps it is forbidden by the New Testament; but I do not at this moment recollect any passage which forbids polygamy to laymen; though it is forbidden to bishops.

In most Christian lands it is forbidden by law,—therefore a *mala prohibita*,—therefore a crime. But Christendom is not nearly one-half the globe; and the remainder of it do not make polygamy a crime. Is it prohibited from any act inherent in itself? If so, what is that evil? There are few persons in California or elsewhere in the United States who would find it convenient to have more than one wife. One is as much as one man can conveniently support. It seems to me rather a social than a political or religious question. It cannot be considered as a political question; for I cannot see how it in any way affects any other State or people. If it is a religious question, then surely we have nothing to do with it. It does not suit us, but it suits them. It is contrary to our religion. Whether it is anywhere forbidden in the Bible or not, we do not consider it as a part of our religion. All our churches make it a part of their religious belief

that it is sinful. The Mormon religion, on the contrary, teaches that it is not only not sinful, but highly honourable. Is this a question to be decided by war?

Does our Constitution give any authority to the General Government to decide on points of conscience, or to enforce the belief of the majority of the Confederacy upon the minority? But if it is merely a social or domestic institution, have we any right to interfere? Whether this State shall permit a man to have more than one wife, is a question to be decided by this State itself, upon the simple query whether it is best for the interests of the State itself. When the number of the sexes is equal, or nearly so, it is generally conceded that polygamy is against the interests of society, and is therefore prohibited; but where they are not so,—or if, by any peculiarities of circumstances, the population, prosperity, or happiness of a State will be increased by polygamy, I do not see anything in our Constitution that forbids it. We call slavery a domestic institution, meaning thereby simply to assert that our General Government has no power over it. Polygamy is certainly a domestic institution, and is equally beyond its power.

In concluding this hurried review of the question, then, it seems to me—1st. That the violations of law charged upon the Mormons do not amount to treason, and are no cause of war. 2nd. That polygamy is an evil or an institution of a domestic nature, over which the Constitution has given the General Government no supervision. Consider, my dear sir, the thing we are contemplating—a civil war—and a religious one at that. Let us not plunge into it thoughtlessly, to be the derision of all the world as a people proclaiming liberty of conscience to all people, and the first in these modern days to attempt its suppression by force.

B.

[The foregoing extracts contain some important facts, none the less commendable or worthy of consideration because they come from one who is pleased to say "that the Mormon religion is a most absurd delusion." There are many men, like himself, who have not the Spirit of God, and consequently cannot discern the things of God, but have the spirit of man, by which they seem to discern clearly the things of men; and in many respects, by the aid of this spirit, the writer has given a plain, common sense, and intelligent view of his subject. It cannot be expected that such a communication would contain the *whole truth and nothing but the truth*; yet we have no disposition to question the statement that he finds "the majority of the well-educated" possessing similar views upon the proceedings against Utah.—ED.]

## FIRST BOOK OF THE PROPHET OF THE NINETEENTH CENTURY.

(AN UNPUBLISHED POEM BY E. W. TULLIDGE.)

(Continued from page 127.)

## THE ARGUMENT.

*Night. The peasant's home after close of day. Family of the Prophet; their evening's pastime. The Patriarch reads from the Sacred Record concerning the great Restitution. Presentiment of the family that the glorious work was about to commence, and indications of a Divine call. The Mother's dream. Closing devotions of the family, and their retirement to rest.*

The hum is hushed, and silence reigns around;  
Night rolls her sable curtains to the ground;  
The Moon's pale face is peeping from on high,  
And clouds fantastic o'er the blue vault fly;  
The vast abyss the starry millions roam;  
A circle gathers in each peasant-home;  
Now Art, ingenuous, imitates the Day,  
To make Night cosy and illumine her sway:  
Thus like great Nature : ere to rest she lies,  
She lights her lamps and purple stains the skies.

The hearth is ample in the peasant's home,—  
Not marble-bound, as in a princely dome :  
No costly grates his chimney corners grace :  
There Nature in simplicity is found,—  
Yet there the noblest of the human race :  
The wood is piled upon the brick or ground ;  
Each chimney corner spreads its stony arm  
To hide the children from the cold and storm :  
The humble circle gathers near the fire;  
On either side then sits the dame and sire :  
A sprightly fugue the blazing log then sings,  
And round the room the crackling chorus rings :  
The children join in happy, gleeful song,  
And thus the cosy evening skips along :  
The youthful watch the twining flames ascend,  
Then with fond impulse kindred hands they blend.  
Perchance the parents mark the curling smoke,  
And dream of friends long dead and ties long broke :  
Each mind is tinted by its age or cares ;  
Now joyfully they talk, or now give vent to fears ;  
Now plious lips converse on sacred themes,  
Or in God's word read great prophetic schemes ;  
Then hymns of praise such holy circles sing,  
And grateful orisons send to heaven's King :  
They seek each humble couch and find sweet rest,  
By angels guarded and by Gods are blest.

Thus, in the parent dwelling of the Seer,  
Around the cheerful fire each gathers near ;  
The patriarch the evening's pastime leads,  
And from the Sacred Book devoutly reads.  
Exalted was his mind, and grand his soul ;  
In heaven his treasures, and in heaven his goal :  
His deep, sonorous voice in rich tones rolled ;  
His manner fervent, but his accents bold.  
He seemed an oak from some choice royal wood,  
Which, though transplanted, still the storms withstood.—

A true descendant of the Prophet race,  
Who felt the origin he could not trace.  
With awe profound they hear the holy man ;  
The theme was Restitution's glorious plan ;—  
Enchanting subject ! one which gave delight ;  
And, as he read, his eyes with faith grew bright :  
Now inspiration kindles in his heart—  
The sacred fire which powers divine impart ;  
Hope's brilliant halo in his vision shone ;  
He saw her round his family hang her sons ;  
Faith with prophetic clearness marked the time  
When God would work with wondrous power sub-

lime.

He, ending, paused, and holy awe profound  
Reigned in each heart, and angels breathed around :  
All felt the charm Divine, and feared to speak,  
Lest human voice the heavenly charm should break :

But now no longer could the sire control  
The flood within, and thus he vents his soul :—  
“ Sure angel whispers echo in my ear,  
“ And tell my heart the glorious day is near :  
“ Ne'er felt my soul the faith which now it feels :  
“ For faith prophetic o'er my senses steals.  
“ And are the instincts true that swell my heart ?—  
“ Shall I or mine perform some Godlike part ?”  
Quick youthful Joseph caught the ardent flame :—  
“ And o'er me too the thought prophetic came.  
“ Yes ! holy promptings do our minds control,  
“ And here to God I dedicate my soul !  
“ If of that mighty work there ought be mine,  
“ To that great cause my life I will resign !”  
Then thus the mother : — “ Offspring — darling child !

“ Fervent in thought, in disposition mild !  
“ Why not, thus young, commence thy holy part ?  
“ At once begin, with zeal—with all thy heart.  
“ In youth I felt the lack which now you feel—  
“ Disposed to wait till Powers above reveal ;  
“ But if you with no plaus sect combine  
“ This zeal might vanish—gone this mind divine.”  
And now he answers with a modest pride :—  
“ Where shall I go ? and who shall be my guide ?  
“ Foolish reckless run, and, blindly running, fall :  
“ I will obey—but not till God shall call.  
“ Doubt reigns around ; no certainty is given :  
“ Oh ! when I follow, be the light from heaven !”  
“ The boy is right !” the patriarch replied ;  
“ In this thick maze, 'tis God must be our guide :  
“ Long have I felt the same, nor can upbraid.”  
The Mother caught the strain, and thus she said :—  
“ Heaven bless thee, child !—heaven bless thee,

“ darling one !—  
“ The father Godlike, and Godlike the son !  
“ Yet once this very nobleness of soul  
“ Called up a grief my heart could not control :  
“ My trusting spirit by its weight was bent,  
“ Till God a comforter in mercy sent.  
“ That voice which charmed the raging storm to peace,  
“ Hushed Ocean's tumult, bade its troubles cease,  
“ Spake peace to me, and soothed my doubting mind ;  
“ My soul was calmed and to God's will resigned.  
“ In days of youth, my boy, thy noble sire  
“ Remained unmelted by sectarian fire,  
“ And sighed for kindlings of celestial flame,  
“ Like you, the son, who bear his honoured name.  
“ Averse to discord and religious strife,  
“ His mind, unbending, sought diviner life ;  
“ But yet I feared lest in too light esteem  
“ The means of grace he held. Then, in a dream,  
“ Sweet Consolation came and said, 'The rays  
“ Of light Divine shall bless his latter days.'  
“ The dream returns, and memory inspires ;  
“ This night serene re-kindles holy fires :  
“ I, too, can feel prophetic faith sublime !  
“ The day seems near—not far the promised time.”

The parent's words enchant each youthful soul :  
As through their minds her strains of fervour roll,  
The children linger on each dying tone,  
And faint would make her every word their own.

Around their youthful thoughts hope strongly twines,  
And brightly in each eye it sparkling shines.  
With tongue persuasive now, and heart elate,  
"Mother," they cry, "Oh, do the dream relate!"  
"Yes, mother!" then rejoined her chosen child;  
At which the parent thus their ears beguiled :—  
"I stood in a lovely, meadowy vale,  
Fanned by the breathing of a fragrant gale :  
Fair, like another virgin Eden born,  
It looked just bursting from primeval morn :  
Choice beds of variegated beauty grew  
O'er the rich scene, where balmy breezes blew.  
I gazed, transported, on the lovely plain,  
Where smiling Beauty shared with Peace her  
reign ;  
But when my raptured senses lost surprise,  
I traced each object with delighted eyes.  
A rippling streamlet pure, a crystal clear,  
Rolling delicious music on my ear,  
Through that rich meadow flowed along,  
And feathered warblers joined harmonious song.  
Two trees were planted on its margin side,  
Hanging their branches o'er the gentle tide,  
Whose lofty heads were towering to the skies :  
Their forms majestic met my wondering eyes,  
And thick luxurious foliage spread around  
The trunks, which cunning symmetry had bound.  
In admiration wrapt, with eager gaze  
I saw that one shot forth bright dazzling rays :  
Encircled round its stock, a brilliant zone,  
With more than burnished golden splendour  
shone.  
Then, light as Zephyr's breath, the rising breeze  
With gentle undulations fanned the trees.  
The one encircled with the shining belt  
Waved gracefully as it the light air felt.  
As did the fragrant gale in strength increase,  
Its animation, happiness, and peace,  
And motion-speaking sensibility  
Seemed that of soul-posessing entity.  
E'en had it been with intellect endowed—  
That Godlike power of which mankind are proud,  
By arbitrary sounds it could not tell  
The joy and gratitude it spoke so well.  
In Nature's language these the tree expressed—  
The tongue of Life—which beggars all the rest.  
The streamlet clear seemed, too, endowed with  
soul,  
And full of joy, nor could that joy control :  
Flowing beneath, in gentle ripples heard,  
The calm sensation of the tree it shared ;  
And as the branches played above the stream,  
Just like the dancing of a sunny beam,  
It swelled with lively motion, soft and mild,  
Receding like the breathing of a child.  
The golden zone the joy serene partook  
Felt by the tree and by the running brook :  
In unison they moved, as though one mind  
Pervaded each ; their gentle wavings twined.  
In magnitude the brilliant circle grew,  
And shot increasing glory to the view :

"It threw its brightness on the silver stream ;  
The liquid surface caught each golden beam :  
Like when the sun on Ocean's bosom plays,  
Adorned with richness of Midsummer days,  
Sheds floods of glory on the waving plain,  
And with fond kisses greets the deep blue main ;  
In easy undulations swell the sea,  
And water ripples with a dazzling glee.  
Then to its kindred oak I turned my gaze ;  
(Bound with no zone, it shot no brilliant rays,)  
Fixed as the marble, this no joy partook,  
Nor waved its branches o'er the gentle brook :  
No leaf was stirred, and not a bough was bent ;  
The breeze it did with sullenness resent,  
Defying equally the Storm King's might,  
As now it scorned the Zephyr's breathing light.  
With wonder, then I cried, 'What does this mean ?'  
When thus a voice revealed to me the dream :—  
Behold the brother of the Godlike man,  
Unbending ever to the Gospel plan.  
Not thus thy husband of obedient heart,  
To whom the Lord will choicest gifts impart :  
The breath of heaven shall fan his pliant mind,  
And wave his branches with celestial wind :  
He, ripe in days, the word of God shall hear ;  
His soul, rejoicing, will that God revere :  
Then light Divine shall on his head descend,  
With life, and truth, and peace, that know no  
end."

The Mother paused. Her face with brightness  
glowed—

An index faithful of the mind it showed ;  
Which, gathering inspiration from her theme,  
Shot through the soul's reflector every beam.  
Enthusiasm fires the circle round,  
And hopeful words from every tongue resound.  
Then from his chair the patriarch arose :—  
"Now let our orisons the evening close."  
With childlike awe they heed the holy sire,  
And bend the knee ere they to rest retire.  
"Eternal God ! Thou Parent of mankind!"  
(Thus spoke the head : devotion filled his mind :)—  
"For all the blessings of departed days,  
And mercies which Thy providence displays,  
Receive our thanks. Our grateful breathings hear !  
Oh, mould us, Lord, and every heart prepare !  
With strength Divine endow each fervent soul,  
And let our eyes behold the promised goal.  
If on my house, Thou Lover of the poor,  
Anointing sacred Thou design'st to pour,  
Then let Thy holy unction from above  
Our minds inspire to tell Thy boundless love.  
Give to our eyes this night refreshing sleep :  
Kind heaven protect ! Good angels vigils keep !  
Be Thine the praise and power when time shall  
end."

And now the family solemn amens blend :  
Then rising from their knees, the godly sire  
The "good night" leads, and all to rest retire.

(To be continued.)

### VARIETIES.

**MR. SALT,** a modern oriental traveller, describes the remains of ancient Christian churches hewn out of the solid rock in Abyssinia.

On the 7th of August, 1752, 20 women, who had sold themselves for four years to a shipmaster bound for Philadelphia, were taken from the "Bolt and Tun" Inn, Fleet street London, to his ship.

A YOUNG preacher who by no means thought meanly of himself, remarked to an elderly gentleman, who somewhat differed from him, that he could never expect to reach heaven without first being born again, adding in a conceited, canting tone, "I have myself experienced that change, and now feel no anxiety." The old gentleman replied, "Oh, and you have been born again, have you?" "Yes, indeed," returned the young fop, "I trust I have." "Well," said the old gentleman, eying him attentively, "I don't think it would hurt you, young man, to be born once more."